PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

—

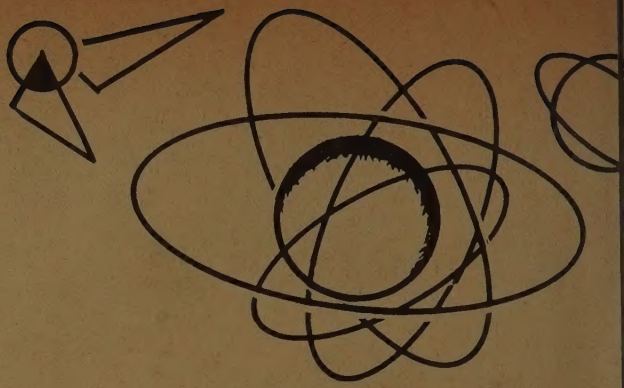
Man in Space

Weddings around the World

Lutheran Herald

June 9, 1959 • Vol. 43 • No. 23

The heavens are telling the glory of God; and the firmament proclaims his handiwork . . .



A Skeptic's Faith

By Max Lauffer

SCIENCE tells us, in much greater detail than the Psalmist knew, nature of the universe in which we live. It even tells us something of sequence of events leading to the evolution of the universe to its pre state. But, as far as science goes, the question is completely unansw whether the universe is the result of a colossal accident or represents handiwork of God. Scientifically speaking, both of these are pos interpretations.

Which interpretation should you choose or which interpretation sh I choose? As a skeptic, my way of deciding was to try both points of v and then by the method of introspection see which was the more s fying, which led to greater happiness. I concur in the interpretation of Psalmist David.

You and I employ the method of introspection properly when we te point here and another there in a system of religious thinking. When find, as we will if the system is an adequate one and if we are comple honest, that we agree on the few points encompassed by our own ne sarily limited experience, we develop confidence in the system as a wh At this point faith emerges. . . .

Reprinted from PITT, © 1958 by University of Pittsburg

In this issue...

A Skeptic's Faith 2
A distinguished man of science, dean of the Division of Natural Sciences at the University of Pittsburgh, tells how he reconciles skepticism and faith.

Man in Space 3
John Nyberg, reporter for the Minneapolis Star, tells the fascinating story of what two ELC Lutherans are doing to get man into orbit.

A Plea for a New Liturgy 6
Dr. Knutson, president of Concordia College in Moorhead, Minn., speaks his mind about the new liturgy.

Weddings around the World 8
A picture story by Three Lions.

Economic Issues that Confront Christians 10
The last in a series on the Christian, the Church and Social Problems.

Karl A. Olsson: The Deadly Sins—Envy 12

Editorial: Executives for the New Church 13

Correspondence 14

For the Family Altar 16

The Church in Today's World 17

Lutheran Herald

Editor: O. G. MAL
Associate Editor: WILLIAM H. G
Managing Editor: CARMEN MITC
Assistant Editor: MELVA RO

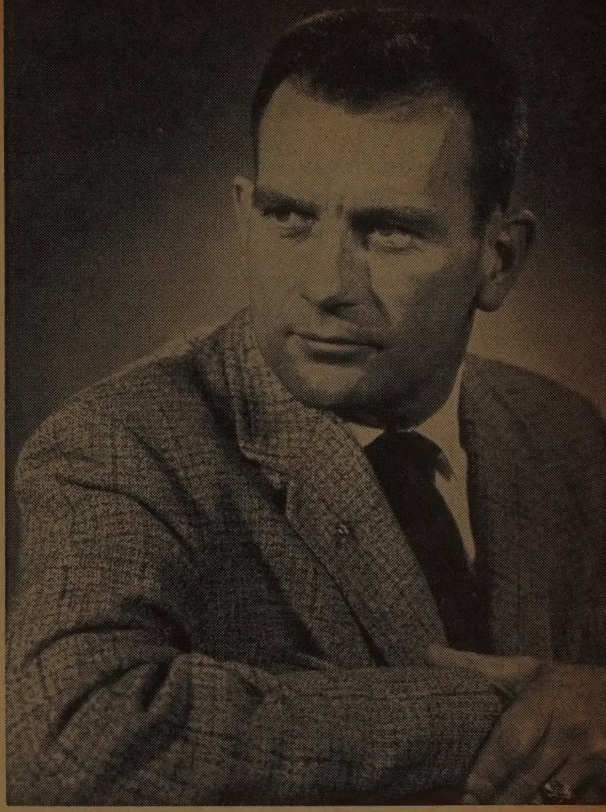
Official organ of The Evangelica theran Church. Published weekl Augsburg Publishing House, 426 Fifth Street, Minneapolis 15, Minn., dolph E. Haugan, General Manager bert E. Anderson, Circulation Ma Subscription price, United States Canada, per year $3.00. Entered a ond class matter January 14, 193 the post office at Minneapolis, M under the act of March 3, 1879. ed in the United States of Americ Augsburg Publishing House, Minnea 15, Minnesota.

© Augsburg Publishing House. 19

ELC Lutherans are playing
al part in putting

MAN IN SPACE

By John Nyberg



Captain Donald D. Slayton is one of the country's seven Mercury Astronauts.

What are America's chances of getting a man into space and safely back to earth?

A modern-day Viking who may be this country's first man-in-space thinks the chances are good.

So good, in fact, that he wants to make the trip himself.

Says Capt. Donald D. Slayton, 35, a Lutheran and one of this country's seven Mercury Astronauts: "I'd give my left arm to be the first into space."

Slayton has been an air force jet test pilot for four years and has unbounding faith in the ability of American technology to produce the hardware for manned space flight.

Scientists, in turn, are working overtime to shape the odds for successful space flight in man's favor.

One such scientist—who, like Slayton, is a member of The Evangelical Lutheran Church—admits there will be hazards in putting a man in space but predicts the effort will succeed.

The optimistic view comes from Herbert Lindquist.

Herbert Lindquist is work director on a human factors project for the Mercury Astronaut space capsule.

33, work director on a human factors project which Minneapolis-Honeywell Regulator Company is conducting for McDonnell Aircraft Company, St. Louis, Mo., builder of the "Mercury Astronaut" space capsule.

"In our human-factors studies," says Lindquist, "we are trying to measure man's fullest (flight control) capabilities and help design equipment to fit those capabilities."

The data being assembled at Honeywell and elsewhere provide guidance on how to build space capsules within human tolerances and how to train the Mercury men who will ride in them.

Lindquist and Slayton share a common excitement over Project Mercury.

"This is the beginning of space exploration," Lindquist declares. "I feel this is the most interesting scientific project in the nation.

"Space research is important to the free world. Our capabilities in research will be reflected in our relationship with peoples of the world."

Slayton says:

"I feel that this is the future of not only this country but the world. We have gone about as far as we can on this globe and we will have to start looking around a bit.

"It's just the nature of man to find out as much as he can about the earth he lives on. Now we're at the point of wanting to learn what's outside it. It's just one of the laws of progress. It's inevitable that we're going to get into space."

On a sunny springtime day recently, I chatted with Slayton about the hurdles he surmounted in making the Astronaut team and about his feelings toward a rocket ride into outer space.

The interview took place in the comfortable two-story frame home at Leon, Wis., where the captain's parents, Mr. and Mrs. Charles S. Slayton, have lived since retiring from farming in 1955.

Next door is the town hall, formerly a Lutheran church and the place of Don's baptism and confirmation.

The air force flier now has his membership in Trinity Lutheran Church at nearby Sparta, Wis., where the Rev. O. M. Skindrud is pastor.

Asked whether the space-pioneering venture called for an unusual amount of religious faith, Slayton commented:

"No more so than my regular work. I don't feel that any particular extra faith is called for in this program over what we normally have.

"Test flying," he continued, "is what I know and what I'm trained for."

If Slayton is chosen for the first orbital ride (the subject won't be known until the day of countdown), he can expect to whirl around the earth, more than 100 miles up, at 18,000 miles an hour. At this he will girdle the globe in 90 minutes. After t three trips around, he will hurtle to a landing i Atlantic ocean.

Is Slayton worried about the risks involved?

"No," he says candidly. "I'm not frightened flown every jet through the F106. This is just a tension of what I've been doing."

In his bearing as well as his speech, Slayton picture of confidence.

A ruggedly handsome man, clean-cut with blue eyes, Slayton stands 5 feet, 10½ inches tal weighs a trim 160 pounds. He is in superb ph condition and acknowledges that his growing-up on the farm may have been a contributing facto

In high school his principal interests were aca —particularly the sciences—and he was a memb the track team. He learned to fly on entry int air force in 1942. He has logged some 3,400 flying h of which 2,000 have been in jets.

With the exception of time out to earn an nautical engineering degree at University of M sota, Slayton has spent all of his years since 19 the air force.

As a candidate for the Astronaut team, Slayto already experienced many of the stresses that w encountered when man takes his first bold step outer space.

He knows, for instance, what it's like to exper the crushing weight of multiple gravity forces as will be felt at missile launching.

He knows about the heavy silence of prolonge lation . . . about the devastating extremes of hea cold . . . about punishing vibration and shatt sounds . . . and about pressurization at 100,000 fe

These were some of the stress tests he underwe machines specially designed to simulate some o known hazards of space travel.

None were particularly difficult for Slayton.

In actual flight, he's also experienced the phen non of weightlessness or zero gravity. In a sa man will become weightless as soon as he goes orbit because the centrifugal force throwing him ward will exactly balance the inward pull of gr

A flight in an F105 jet gave Slayton the exper of weightlessness.

"I had climbed to 38,000 feet," he recalls, "and just pushed it over to start down when I went an inverted spin. As close as I can figure, I weightless for about 30 seconds. I remember stra against the seat belt and making a conscious effo work the controls. Without the seat belt to re me I would have been floating around in the coc

"My recollection of the experience isn't too however," he went on. "My main concern was ge

lane out of the spin. It came out at 12,000 feet. ld say that zero G—the state of having no weight —isn't anything to worry about."

ling multiple gravity forces has been a Slayton ence in both actual flight and in the simulated it of an earth-bound centrifuge.

he latter device he pulled 8 Gs (8 times his weight) right position and 12 Gs in transverse position is back—this is the position in which the pilot ide in a space capsule on launch and re-entry e earth's atmosphere).

yton recalls that he remained conscious at 12 Gs nat it was extremely difficult to breathe.

has been told that 12 Gs is the gravity force the ury Astronaut can expect on the rocket shoot into and therefore puts the problem down as "sur- table."

Slayton gets the nod for the first Mercury flight two years from now, he will report to Cape veral, Fla., and there climb into a two-ton titanium tainless steel capsule 7 feet long and 6 feet across e widest (somewhat similar in shape to a light

start of the flight he will lie in his satellite capsule an Atlas ICBM missile on the launching pad. If etects trouble during the rocket firing, he can e by igniting a cluster of small emergency rockets. will push the entire capsule off the Atlas and v it high enough to be lowered safely by parachute. e launch is successful, these emergency rockets be jettisoned.

ce in orbit, the pilot will squirt nitrogen through jet nozzles to turn the capsule about so that he ling backwards. This is the best posture to with- the shock of slowing down when landing.

re-entry to the earth's atmosphere, reverse rockets be fired to slow the capsule to 700 miles an hour. 5,000 feet a parachute will blossom, slowing the capsule to 170 miles per hour. And at 10,000 feet a second chute will open to slow the capsule to 20 mph for landing.

Slayton's wife, the former Marjorie Lunney, an attractive brunet from California whom he met in Germany six years ago and married two years later, says the decisions her husband makes regarding his profession are pretty much his own.

"I know he wants to be the first to orbit the earth and so I do too," she says. "I just know he can do it if anybody can."

The Slaytons have one son, Kent, 2.

How well is man equipped to cope with the hazards of space travel?

Human factors studies such as those being conducted at Honeywell are expected to yield some important findings.

At Honeywell, Lindquist and his colleagues are trying by scientific means to define, analyze, and predict the pilot's problems and how these problems should be handled.

Through an electronic computer and other aids the human factors group is testing, in general, the ability of man to control machines (in simulated flight) with various combinations of dials and controls.

"We are trying," Lindquist explains, "to find out which tasks should be assigned to man and which to machine and how to fit these together."

In talks he gives before church and civic groups regarding the problems of space exploration, Lindquist draws a parallel between the man-machine division of flight assignments and the position man must take as far as society, religion and himself are concerned.

"And that," says Lindquist, president of the church council at Grace Lutheran Church, Bloomington, and a former physics professor at Augsburg College, "is the function of the church—to help man fit himself properly into the world."

Space man Don Slayton chats with his father on the steps of the Leon, Wis. town hall which was formerly the church in which Don was baptized and confirmed.

Photo Courtesy Mpls. Star

A Plea for a New *Liturgy*

By Joseph L. Kn

Our family is fortunate in belonging to a congregation that has one of the great preachers in our Church. Despite the privilege of having such an Apollos in the pulpit I frankly do not enjoy morning worship as I should. The reason is that I just cannot reconcile this new liturgy for myself or the average person.

One of our professors, without any prompting about liturgy, one day mentioned that he was going to church thirty minutes late so that he could hear the sermon without getting riled up because of the liturgy. It made me rather disgusted that he had got by with this, as I had been urging my wife to let me do the same; but she firmly reminded me that I have to set a good example.

We pray for many things in the Church; perhaps more for a spiritual awakening than for any one thing. But I believe that we should begin to pray that God will in some way give us a new liturgy.

Liturgy comes from a Greek word which simply means a public service or worship. For us it means the rites and ceremonies used in the corporate worship of the congregation. Even the so-called "free churches" finally fall into some pattern of public worship. It is wisdom and good order, however, to have a liturgy that is well planned and which seeks to attain definite objectives. Dr. C. M. Weswig, the effective teacher of church history for many of us, once told our class, "It is the liturgical Church which survives."

They Parted With Liturgy

My background is Haugean, which is hardly conducive to liturgical enthusiasm. Yet as a young man I came to the conviction that the Hauge Synod suffered because of its liturgical apathy. I once asked Dr. Mons O. Wee, since he also was in the Hauge tradition, why the Hauge Synod in America failed to grow. I pointed out something which he already knew, that in the Fox River, Muskego, and Koshkonong settlements the majority of the pioneers were Haugeans, but that they failed to join up with the Hauge Synod. A review of the biographies of our early pastors also shows that many of them began their training in the Hauge Synod but left this group for others. Dr. Wee told me that he had often pondered this question, too, and that he had come to a conclusion years back which he thought was true. "The Hauge Synod did not grow," he said, "because it parted with liturgy."

Liturgy creates the atmosphere necessary for wo
This should be true because of its content, artistic
and psychological appeal. It is granted that true
shippers worship the Father in spirit and in truth
in this connection also the Apostolic admonition
vails: "Let all things be done decently and in o

The liturgy gives us an opportunity to expres
gratitude to God, experience renewal, acknowledg
stewardship, confess our faith, and unite in interce
prayer for all mankind.

Layman's Dogmatics

Dr. Reu called liturgy "the layman's dogmatic
good liturgy should portray the way of salvatio
that anyone attending the service is made conscio
the fact that there is a finished work of redem
of which we are partakers through faith in Christ

Now someone will raise the question as to wh
our new liturgy does not accomplish the purposes
stated. Personally, I do not believe so.

As a young pastor I attended a district conve
where the liturgist used the full order of worshi
Holy Communion. He was not a competent litu
and most of those in the congregation evidently
not used to the complete service. One embarra
thing happened after another, so that when we
the church everyone had a let-down feeling. T
was an older pastor with us who remarked to
younger brethren that any liturgy has to give p
a feeling of confidence, and that the tragedy of
service we had just attended was that no one was
of himself. When I listen to this new liturgy I
glad that I administer a college so that when I
preach someone else is liturgist. I do not think I c
ever be sure of myself with this new liturgy.

One Sunday morning my wife and I took our p
in the pew of our church and bowed our heads to
God's blessing. It so happened that we sat betw
two Ph.D's. When the service started one of t
whispered to me, "The big trouble with this litu
is that Dr. X and I will never live long enough to l
it."

The musical settings of our new liturgy are too
cult, whether the first or second setting. Wher
I have worshipped, and I go around considerabl
notice that most of the congregation is not participat
With effort I can carry a tune and have tried to

: myself to learn the liturgy. But when I sing
oleheartedly, people turn to see what is wrong.
a good Quaker for the rest of the service. Then
: around to see what the others in the congre-
are doing and discover that they are in a like
ament. Many of them are paging frantically in
ont of the hymn book to see if they can again
up with the performance.

Musical Conglomeration

: musical scores for the new liturgy are a con-
ration that lacks a basic unity. I am no musician,
think there is enough music in me to be sure of
As I cannot always trust my own judgment, I
red with the man whom I consider to be the
competent musician in our area, and he told me
or once I was right.
re has to be something relaxed about worship.
new liturgy, however, is so complicated that when
nally get to the hymn before the sermon we
a real sigh of relief.
e new liturgy in my judgment does not ring
o contemporary Christian experience and expres-
It is built upon Luther's German mass, an adapta-
of medieval liturgy. The introductory part (up
e Introit) was said by the priest on the kneeler
e sacristy before he went into the chancel. It was
reparation for the service. How this got into a
y for the congregation is hard to understand.
of our pastors, recognizing this, stand on the
of the nave or below the altar step until the In-
Our new liturgy even calls for a pause at this
. Then the pastor goes before the altar, and the
of the performance begins. Then we get another
for mercy after we have already confessed our
and received absolution and felt so good about it
the "Gloria Patri" has sounded forth. Why this
not corrected in drawing up the new liturgy is
ner gripe that many of us have. At a pastoral con-
ce at Luther Seminary years ago the inconsistency
is was pointed out, and we were given assurance
at time that this would be corrected in the new
gy. Now do not let any liturgical expert try to
ne that it has been. I do not care what terms you
the Confession, Kyrie, and Absolution; they are
they are.

good liturgy should bear witness to the historicity
he Church and should enable us to confess our
rical Christian faith. The new liturgy has plenty
istoricity. It goes back to Rome, Wittenberg, Up-
Edinburgh, and Canterbury. Just why they circum-
ed Oslo I do not know. This liturgy reeks with
much historicity that one of our leading pastors
aimed, "It is not a bad liturgy for those who have
flunked Latin." But along with historicity there is a pertinent question: "Where is the contemporary spirit that should breathe in this liturgy?" It is about as foreign to the way a modern man thinks and expresses himself as anything could be.

In one of the pre-liturgical discussions we were also promised that there would be an element of personal commitment and also a clear call to the stewardship of life. The so-called Offertory response, "Create in Me a Clean Heart, O God," is not the challenging call to commitment which we are seeking in public worship. It is more a confession of sin and plea for mercy than anything else, adding one more to the two that have already been uttered.

My honest conviction is—and I have found many that concur with me—that this new liturgy will keep many people from finding our Lord through our Lutheran Church. The dominant complexion of America is still Reformed. For the majority of the non-churched this is the only spiritual expression they have encountered. I hate to have people come into our Lutheran Church and feel that our worship is just a vestige of a past age.

According to the Augsburg Confession "it is not necessary that human traditions, rites, or ceremonies instituted by men should be everywhere alike." Among other things this means that liturgy is within the realm of Christian liberty, and that the Church has the right to adopt a liturgy that can most effectively confront the people of each generation with the glorious treasures of the riches of grace in Jesus Christ.

The New Is Old

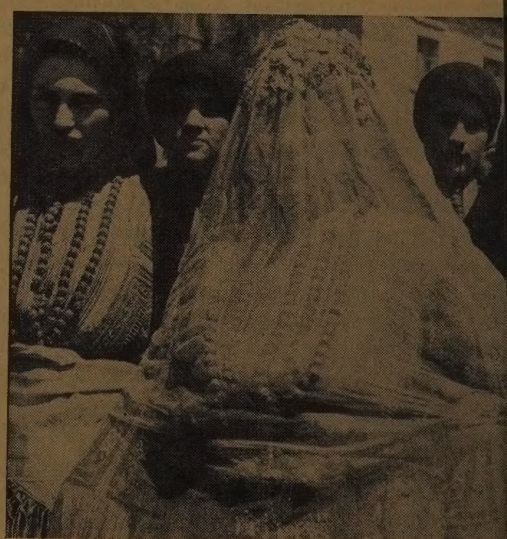
Of course, this new liturgy is not a new liturgy; it is the old Common Service made more complicated. The liturgy is more than ever the province of the pastor and choir, with the congregation playing the role of passive spectators.

There should be something so contagious and winsome about liturgy that during the week we would be singing its melodies at work and hearing its overtones in our dreams. Liturgy can be much more effective than any hymn in conveying the Christian Gospel; for it can be more directly pedagogical, dramatic, and contemperaneous.

It is expecting too much to ask a committee to produce a good liturgy. We need a new Ambrose who will go out into the streets of his Milan and talk to people and listen to their needs and find out how they really think. I pray that God will call forth such a man and give him the muse of His Spirit so that he will be able to take the things of Christ and declare them to us and our prayer, praise, thanksgiving, and consecration to Him in a new liturgy.

Couples who li one of the A Islands between land and Sweden ferry to their nu because several i are served by church. Here the lyweds are esc down to the ferr which they'll b their honeymoon taking an eight- trip across the wa

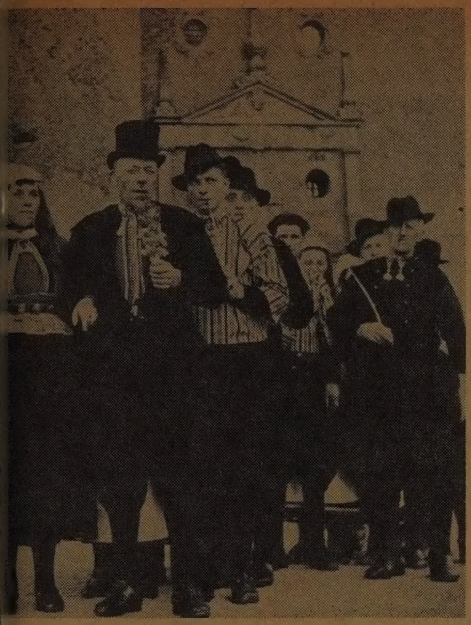
Weddings around the World



The veil on this Yugoslavian bride not only a symbol of modesty, but a t to cover her tears. The tradition is t a bride weeps for three days prior her wedding. The wedding itself, ho ever, is a happy occasion.

The words "I do" are simple enough. And so is the ceremony which unites a couple in holy matrimony.

But around the marriage rite have grown traditions and customs of various countries and communities. Pictured on these pages are weddings from six nations that illustrate the variety of ways in which this important day is observed.



When the Dutch wed according to the old custom, the groom is probably as colorful as his bride. Certainly the dress pantaloons, a relic of Old Holland, add nothing to the meaning of the ceremony, but everyone has a good time dressing up.

When Norwegians get married, it's a silver affair. The bride's dress is stitched with silver, and she wears chains and buckles and buttons of silver. The groom wears silver, too: buttons he made himself and chains he has gotten from his father and grandfather.

At a Swiss Alpine wedding, the couple are attended by mountain-climbing friends who, lacking swords, raise their picks as a triumphal arch for the newlyweds.

There's no telling how this custom got started—unless the donkey was considered a holy animal long ago—but the bride and groom in this old quarter of Paris ride through the streets like this.

The last in a series of articles by Carl F. Reuss

Economic Issues that Confront Christia

All men yearn, dream, and hope for what they call "a good life." Much of men's definition of a good life consists of rights, freedoms, and material blessings.

President Roosevelt in his 1944 State of the Union address outlined a "Bill of Economic Rights" which expressed some of these yearnings in such points as these:

"the right to earn enough to provide adequate food and clothing and recreation;

"the right of every farmer to raise and sell his products at a return which will give him and his family a decent living;

"the right of every businessman, large or small, to trade in the atmosphere of freedom from unfair competition and domination by monopolies at home or abroad;

"the right to medical care and the opportunity to achieve and enjoy good health;

"the right to adequate protection from the economic fears of old age, sickness, accident, and unemployment."

While we use the word "right" warily, yet we know that the goals set forth by President Roosevelt have a wide appeal to men. They seem reasonable, even if vague. Obviously they have not all been realized, and they will never be realized in a sinful society. That does not mean that we can ignore these hopes. Especially as Christians we want to concern ourselves with whatever issues of economic life cause men concern. Much of debating and battling on the economic front is taking place in an arena devoid of Christian consciousness or direct awareness.

I do not envision that the views I will express in the following paragraphs will be acceptable to every reader. I hope that by mentioning some issues I may at least begin stimulating some Christian thought, awareness, and consciousness of these economic issues. Perhaps corrective action then will become easier if consciences are pricked as the implications of the Christian faith for decision-making in economic affairs.

The conditions under which men work often are incompatible for the Christian conscience. Some of these we mentioned in the previous article, especially the harnessing of men to the tempo and demands of a machine. Feather-bedding, union-enforced employees who perform no useful tasks, artificial limits on what a worker can or should produce in a day, and indifference to the quality of the labor or service rendered are examples. Actual dishonesty or greed, as in advertising claims, gross overcharging, or perfo unneeded services or repairs, are problems of the stripe which ought increasingly to stir us Chr into action.

Mechanized and standardized industrial pro prevail. Even office routines are "automated." It i cult to see any "call" to work on an assembly Man becomes a cog in a gigantic industrial s Individual personality is blotted out and the tunity for creative expression is limited or denied. the growing impact of automation, fewer and workers will be required and there will be eve place for unskilled and partially skilled workers.

The shortened work week poses problems. M us are unprepared for effective use of leisure tim do not know what to do—constructively—with off-work hours. So, many Americans are taking second job, or engaging in "wreckreative" ha diversions. How can we give better guidance i of time?

Easy Credit, Future Mortgage

There are many problems of money manage which deserve attention from Christians. Ours is a sumer economy, credit financed. There is heavy pre to buy and to spend. (Advertising is a ten billion a year business.) Easy credit finances purchases mortgages the future.

What guides us in making our buying choice it immediate necessity, is it usefulness, is it conveni or is it glamor, prestige, and status? Do we buy a car, for example, because the old one is worn ou because a new one will impress our neighbors?

How do we respond to questionable business tices? Do we patronize firms known for misle advertising, for phony price reductions, for high sure salesmanship, or for bad labor relations? How we encourage those businessmen who refrain from sharp or shady practices?

Are thrift and savings outmoded? When sa dwindle through inflation, why should we save? if no one saves, from where does investment ca come? What actually is the explanation for our tinuing inflation, and what are the alternatives t flation?

ing into another area, we ask some questions w we use our resources. Our basic human re- we often badly misuse. Especially do we waste lities of older people, of handicapped people, and nbers of minority races.

vhom and in whose interests are our natural re- used—the oil, the forests, the water, the soil, derground minerals? Under what circumstances, what ends, can any sort of controls be exercised rivate use of these resources? We know of our ewardship responsibilities as Christians. But what l have we or should we be able to exercise over who clearly are faithless stewards wasting God's resources through careless, greedy, or short- ll management?

ndance is a problem for America. Our agricul- urpluses make a domestic issue. Recently we have n abundance of industrial productive capacity, so any plants were working only part-weeks, or at apacity. There is even an abundance of workers, ness the unemployment and partial employment ve still know. How can we constructively use undance for our own good, for the good of the and for God's glory?

ther set of major questions is how we use what- ower we have. We observe the great concentra- of economic power in most fields. Giant corpora- powerful unions, big investment firms, and big ment dominate the economic picture. Interlock- ards interconnect related and even unrelated in- s and financial interests. Even unions have moved straightforward representation of the interests of orkers to occasional ventures into the ownership peration of enterprises.

ernment has become a major factor in economic low far can it go before it has gone too far with netary, fiscal, and spending policies? When taxes nore of a person's earning than does food, when r capita governmental debt exceeds per capita e for a year, and when governmental rules and tions extend into nearly every area of life, how too far? Even more serious is the question, how nd where should government retrench?

danger exists that powerful economic groups work against the general public interest. Some s seem to fear that management and labor may in a kind of collusion against the interests of the mer. How can the public be protected against mic monopolies, and against the misuse of power prices, profit, wages, and labor policies?

ther question concerns the role of the individual up decisions. Few decisions today are personal; are group or corporate decisions. What is the in- al's part in shaping the decision of his union, rs association, or firm? Then, what is his re- sponsibility after the decision is made, particularly if he happens to disagree with the decision? As church- men we need to give special thought to the ethics of decision-making.

These are among the host of questions which seem to represent a legitimate field for the Church's interest in issues of economic life. The Church is not pro-labor, not pro-management, not pro-consumer. Rather, the Church stands for and works for social structures that will insure justice, integrity, equity, mercy, opportunity, and the exercise of responsible freedom.

We recognize great difficulty in establishing needed facts. The same figures can be interpreted to buttress either of the opposing sides in an argument. What actually is profit, how much should be subject to quick write-off, what is an adequate depreciation allowance? Even experts disagree on these technical matters.

Certainly, the Church cannot provide prescriptions for a new system of economics or an improvement of present systems. We believe that Christians can live under any economic system. As American Christians we believe that the American economic system has proven itself to strike a good balance between the narrow selfish urges of man and his broader capacity for serving his neighbors.

Stimulate Discussion

As churchmen our chief hope is to raise the issues and offer analyses, to relate them to our Christian concerns and teachings, and to stimulate discussion and helpful action.

We are convinced that the Church has a genuine interest in economic affairs. It knows that work is the single most important influence in modern American life, and that vexing economic issues cause concern for church members who want to relate their faith to their daily life.

Thus far secular organizations have taken the lead in almost all discussions of issues of economics, buying and selling, and using or abusing power. Christians are deeply involved in the decisions of these secular groups. They are looking for analyses of the issues and guidance toward the solution which approaches these questions from a Christian orientation.

Toward this goal, our members need more help and guidance from the Church and their fellow Christians. They need more open, realistic, and relevant teaching and discussion on how to serve as God's ambassadors, His light and leaven, in the economic affairs of the communities in which they live. We trust that the new Church into which we are moving will continue the pioneering work in church and economic life which the American Lutheran Church has undertaken through its Board for Christian Social Action.

The Deadly Sins— Envy

Ravenous Wolf

Next to pride, envy is traditionally considered the "worst" sin not because it is less loathsome than pride, which it is not, but because, unlike pride, envy does not pretend to godlikeness. It is, in fact, an admission of the opposite. To be envious is to be fearful, to sense that I am not "up to it" and to do the wrong thing about my inadequacy. In the *Faerie Queene* Spenser gives us some graphic lines on this sin:

And next to him malicious Envy rode,
Upon a ravenous wolf, and still did chaw
Between his cankered teeth a venomous toad,
That all the poison ran about his jaw.
But inwardly he chewed his owne maw,
And neighbor's wealth, that made him ever sad;
For death it was when any good he saw,
And wept that cause of weeping none he had,
But when he heard of harm, he waxed wonderous glad.

"Neighbor's wealth, that made him ever sad"—there's envy in a small nutshell. Marlowe's Envy says, "I cannot read, and therefore wish all books were burned." Augustine gives a drier definition: "Envy is sorrow of other men's welfare and joy of other men's harm."

Blind Passion

Dante's *envious* sit like blind beggars by a wall in Purgatory. Their eyelids are sewed shut. The symbolism is apt. Envy is one of the blindest sins, partly because it is unreasonable, partly because the envious man is sewed up in himself, contemplating no more than the universe within his narrow skull.

It is a curious fact that it is the gifted man who is most likely to be fretted by envy. The gifted man who is almost as good as the one he envies. This was the plight of Lucifer. He was almost but not quite the equal of the Lord of Heaven. When the lead soprano is far ahead of her sisters in the church choir, there is little room for envy, but woe betide when she is just a little bit better. Hence the tensions of professionals: doctors, singers, preachers. They are constantly being th together with their peers and the distance separates them is sometimes no more than the br of a finger nail.

Envy's Brood

The feeling of envy is almost unendurable. has about it a tarnished magnificence, but envy i plain sad. To be envious is to be poisoned, and on understand why the organism seeks to free itself o toxin as soon as possible. One effort in this dire is what the medievalists called *backbiting*. There several species: the "but," the reversal, and the unf able comparison. Thus when I talk of someone I I may say, "He is very good in intimate conversa *but* he is dull as a lecturer." Or, "Yes, she has a face, *but*, my dear, have you ever noticed her fi nails?" Or, "Yes, he preaches well, *but* does he pra what he preaches?" Or, "Yes, he has a brilliant m *but* he is not the sort you want to go fishing wit

The reversal is a little different. Someone do good act, and I make it look bad by questioning motive. A friend invites me to his summer cottage, I think, "Here is a Greek bearing gifts. I wonder *he* wants." Or someone gives a truly munificent a breathtaking gift, the cost of which may act bring his economy into peril, and we say about it, " obviously trying to make an impression." Or a ma dies for some cause, and we say, "Well, John was al a little too idealistic. Probably suffered from a d wish or an inverted sadism. He wanted to punish self."

The unfavorable comparison gives envy its t phony cure. Someone does a truly superior job. paints what I could not paint, and I say, "Comp with Picasso, he's a dud. Or, "If you *really* want to grass, take a drive out Marabou Avenue. In compar the Smith grass looks like it had a mange." And on and on. May God have mercy upon us!

Editorial...

his time probably most people in the three unit- Churches know that the date July 9, 1959, has l significance. On that day the 16 major boards, issions, and standing committees of our new Church-to-be will be convened. The meeting place is the campus of St. Olaf College, and the number of people involved is about 180.

ecutives the w Church

There are many aspects of these meetings which are of major concern and sig- nce to the members of the uniting Churches. Most m can best be discussed when the meetings have held. The official papers of the three Churches o-operating in order to give maximum coverage.

matter, however, is of special significance—so t so that it justifies this editorial, which appears ly a month in advance of the meetings. We refer ie choice of executive directors for the various ls. At least 14 of the 16 boards must select execu- at the July meeting or within 60 days following hile it is probable that some boards will need the y leeway, no doubt most will attempt to make selections in July.

e process of selection is simple enough. It is pro- l in the documents that each board shall choose wn executive (exactly the same system we have e ELC). It is true that the Articles of Union do ide that the choice in each instance must have the oval of the Joint Union Committee. The reason his provision is merely that the new boards will to work under the supervision of JUC until the Church becomes constitutionally operative. How- such approval is a mere formality. To all intents purposes, each board makes its choice without let indrance, and that choice is final.

will be readily understood that this situation can create some tender spots; two of them, in fact. , is there any assurance that the present faithful ants of the uniting Churches will be "taken care Secondly, what guarantee is there of some sort alance among the three Churches? Is it conceiv- that one of the three church bodies will provide arge a number of executives that the others will that their candidates have been neglected? That e questions are being discussed throughout the rches, we know. And that is perfectly natural.

Knowing how important, and how sensitive, these questions are, we have talked at length about them with the president of the ELC. While what follows is the opinion of the editor whose initials appear at the close and is written on his sole responsibility, the president has consented to let it be stated that this editorial is an outgrowth of lengthy consultation and that he has read it. Thus, while in no sense an official utterance, we do want our readers to know that we have had the benefit of full discussion of these questions with the president.

We shall undertake to answer both the questions which we posed above.

There is no assurance whatever that any present officer, executive, or functionary of any one of the uniting Churches will find a place in the official family of the new Church. That might as well be stated bluntly. Most of those who have worked hardest in preparation for this union are included among those who are at present on "the uneasy seat" in respect to the future. That is a simple fact.

There is a good deal to be said on the other side, however. First, other things being equal, there can be little doubt but that the new boards will take at least the major part of their respective staffs from present personnel. Common sense dictates that. It would be a strange procedure for a board to pass by competent, consecrated, tried men and women to go outside the present personnel.

Further, it happens that in both the large Churches there are men in key spots who have reached or will soon reach retirement. That, too, will ease the situation materially.

There is also the fact that, while the new Church will not in most instances feel justified in making increases in administrative personnel, the combined operations of three Churches in a given area will require as many workers as the three separately need today.

Finally, there is the fact that many, many of the people involved are quite capable of serving the Church in some ministry removed from their present assignments.

What this comes down to, then, is that, while there is no assurance which can be given to any individual, there is every indication that there will be places for all.

The second question can be dealt with very simply.

(Continued on next page)

Correspondence

Creativity, Not Imitation

►In response to Mrs. Cliff Toftum's letter regarding "Unholy Churches," I have some observations and comments based upon my interpretations of her statements.

First of all, I assume she is considering the majority of modern churches as unfit for true worship of God because they are "architectural monstrosities" that are "cold and beautiful." To this I would answer no. I believe that most modern churches are the result of an honest creative effort by the architect to express his idea of how God would want a church. God wants creativity—not imitation.

Her statement "cold and beautiful" is a contradiction; for to me a beautiful church is one in which design and function are so integrated as to evoke a warm adoration and veneration of God. If the church is cold it cannot be beautiful; if the church is cold-looking we might do well to analyze what our idea of God is as a background for the cold feeling.

Then I assume she regards the centuries old Gothic arch as the ultimate means by which man can display his adoration of God. The Gothic arch was never invented to be the ultimate architectural expression of God. It was a brilliant innovation of the early Middle Ages developed to permit a more varied expression in the most common building material available—stone. Today we do not need the Gothic arch; we have steel beams and concrete. A steel beam is equally as holy today as the Gothic arch was in its day.

Finally, I assume "the lovely colored picture windows" and "church bells" as requisites for that "serene inviting look" in church architecture. Again I disagree. The church is not an art gallery and the function of a window is to admit light. However, if "colored picture windows" are a must, let them express creativity and not an imitation of centuries old art. As for Sunday morning church bells, why should we wait to be told that it is time for church. Sunday morning worship should be such a part of our lives that the clanging of a bell could n crease our enthusiasm for worshi God.

If we feel uncomfortable i presence of certain church archite maybe we should first analyz own ideas of God and how we e them as a basis for criticizin architect.

ORIN A. SOLBE
Minneapolis, M

Holy Spirit Slighted?

► Your Pentecost issue of LUTH HERALD just received.

Why complain about how Pentecost means—and forgotten?

And do as all of us preachers hardly make anything of it! You this issue to save paper pounda hardly anything to go in the P cost issue? Nothing like comme ized Christmas and Easter! On own entirely and spiritually—as are in the congregations emphasi Pentecost!

Your choosing to skimp on pag order to make it come out and more pages another occasion — this a confession, admission? It sp loudly to me that Pentecost is not forgotten by people in the pews by most pastors and even by ed of LUTHERAN HERALD— but we hav got much to make of it—It's so sp ual and Holy Spirit must be depen on too much.

(The REV.) F. L. YOUNG
Portland, N. Dak.

We agree with Pastor Young our choice was a poor one in mak the Pentecost issue the 16-pager the month. However, we would point out that more space was devo to Pentecost and the Holy Spirit this issue than has been the case several years. —*Editor*

Want Christian High School

►We were indeed sorry to see in y issue dated April 21 that the ELC terminated their financial assistance Dakota Lutheran Academy, Min North Dakota.

As parents of two graduates of a at present a junior at Oak Grove L theran High School, Fargo, we very strongly in favor of church aff ated high schools. We feel that hi school age in a person's life is the m

Editorial (continued)

Of course there is no way of parcelling out available positions among the uniting Churches in such a way that each will be represented in official positions in proportion to its membership. Theoretically, it would be possible for every board to choose a man from the ALC, or from the UELC, or from the ELC. As long as the board is supreme in making its choice, it will select the person deemed best fitted for the position, regardless of former affiliation.

On this point also, however, there are a variety of circumstances which lead us to believe that the difficulty will not be as great as might be expected. With able executives in all the Churches, the law of averages will likely take care of the matter pretty well. Nor are we disposed to minimize the guidance of the Spirit; in fact, that is fundamental. We believe that, when the choices have been made, it will be found that the distribution is reasonably equitable.

In conclusion, we want to quote a recent statement by Dr. Schiotz: "The assistance that all of us can give the new boards is the help that is always at the disposal of God's children: intercessory prayer. Let us pray that the boards and commissions may know the Spirit's leading as clearly as this became evident in Antioch long years ago (Acts 13:2). Then there will also be grace to accept the decisions that may be made and to move forward as a solid phalanx in one spirit to man the walls of Zion."—O.G.M.

, that when characters are being
and patterns of life formed a
an atmosphere and spiritual
ice are of the utmost importance.
ota Lutheran has a vast terri-
herein we feel the Church could
lone a great service, and it is our
feeling that with the extensive
ng being done on College cam-
(some of which seems quite ex-
ant) the Church should have
a very special effort to assist this
in becoming established and
f debt. We feel Dakota Lutheran
l have received an apportionment
church budget equal to or great-
n Augustana Academy in order
heir facilities might have become
what comparable.

. AND MRS. OLAF BOLLINGBERG
emen, N. Dak.

uages Important

read with special interest, "Lan-
s and the Lutheran Church."
anns hit a real problem in the
gic planning of the church. I
that there can be more discus-
along this line.
would seem to me that we have
gin fostering such study and may-
en providing some language fel-
ips for younger churchmen.
The Rev.) DAVID GRANSKOU
New York, N. Y.

nment on Comment

the HERALD April 21, are three
munications that I would like to
nent on. First, the one from Pas-
Bergquist. He seems to contend
recognition of China would ease
ension of the cold war. Would it?
e recognized Russia in 1933. Are
n better terms with Russia today
ise we took that step? It has been
ntageous to Russia because it has
n them a much better chance to
spies in our country, but for us
ems to have been a total loss.
ld we give Communist China the
opportunity?
cond, Pastor Larsen in his com-
ication implies that the Cleveland
lution caused "that a lot of Amer-
churchmen whose thinking has
superficial, were challenged to
ink their position."
oes this imply that the churchmen
do not believe in the recognition
of Red China are superficial in their thinking, while those in favor of same are those who have done some real profound thinking?

As far as standing alone is concerned, it seems rather to be those who oppose recognition of China who are in the minority since England, France, and the USSR and all their satellites favor and press for China's recognition.

Third, as to Pastor Jensen's contribution, I cannot agree with him when he says that "the maladjustments and sins of society, family, marriage, economics and emotional health are the causes of alcoholism." These may be a contributing factor but the main responsibility rests upon each individual. God will not condone our sins because of circumstances or the sins of the society in which we live. Ever since Adam and Eve sinned in the Garden of Eden, man has always tried to put the blame for his sin on someone else. Let us put the blame where it belongs and say: "God be merciful to *me* a *sinner*."

H. A. WIGTIL
Moorhead, Minn.

Stop the Specials!

►The special issues of LUTHERAN HERALD are defeating their own purpose. The *Law of Diminishing Returns* applies to the more-frequent-than-ever promotional salvos from various worthy areas of the church at work. Have I somewhere missed an announcement that special issues are being released on some regular basis? If this is LUTHERAN HERALD policy, I think it very ill-advised. I would beg you to consider abandoning special issues.

I am delighted that the publication has improved so markedly in content, writing, and layout. But I wince every time a special issue comes out.

The danger is that a fine magazine may deteriorate into a promotional pamphlet. Every issue that is labeled as "special" for this or that cause comes into the reader's hands with the warning, in effect: *Brace yourself! This is propaganda.* In the long run, who really gains through this technique?

ROBERT E. A. LEE
New York, N. Y.

Exciting and Informative

►"A Sunday in Colombia" by Alton Halverson was most exciting, as well as informative. A thoroughly delightful story which created an interesting world in superlative fashion.

M. GARVUE
Minneapolis, Minn.

Whither Evangelism?

►I would like to comment on the first Evangelism Conference I have ever attended, the one held recently in Madison. I was refreshed and encouraged to find that it concerned itself with exploring and re-evaluating how to integrate the Gospel with everyday living. It did so in a different and more constructive way than I anticipated.

The main issue was what the Church and its members are doing as a result of Christ having cared for them. Though not keynoted as such, I found two fundamental areas of Christian life being studied.

(1) The meaning of church membership; its privileges and responsibilities. The church member needs to know the Head of the House better in order to know how to build the Kingdom of God better. Perhaps more "plowing" needs to be done with members who move about within the Body of Christ, His Church, and do not know where they are! This means examining and evaluating the purposes, methods and accomplishments of worship, education, and organizations. It means finding out who is in need of the Church, what needs to be done, and how to get the job accomplished.

(2) The art of being a *practicing* Christian needs to be rediscovered. Learning the art of human relationships which is the touchstone to understanding one's relationship to God, is imperative to bringing those lost, in the Church and outside it, into this relationship. This means understanding ourselves, how we affect one another, and how a congregation's and community's strengths and weaknesses can become mutually beneficial.

That the conference tackled these two cornerstones to building the Kingdom of God is to be commended. I hope that future conferences will continue in this direction.

LOUISE KOCH
Minneapolis, Minn.

For the Family Altar

J. R. Hest

Toward the Fourth Sunday After Trinity

The Epistle: Romans 8:18-23 • The Gospel: Luke 6:36-42

Monday, June 15

HE IS THE DOOR

Read John 10:9

"I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture."

Again Jesus used symbolism to speak the truth about Himself. He is the way to the Father; through Him alone there is peace. The Door of Salvation was built by the carpentry of the just and gracious Father. Decades ago a carpenter's guild in Europe designed doors with four panels so that a cross would result. This pattern was dictated by the truth that Christ is the way, the portal, the means of entry to life eternal.

Let this be perfectly clear to me, O Father, that there is no other name but that of Jesus, whereby we are saved. We cannot build the door with our own hands; only the hands of Christ, pierced for our sins could fashion this. We cannot assume there is a door; we must know it, and rise up and enter through it, and thus be saved. Thank You, dear God, for the Door. Amen.

Tuesday, June 16

YOUR PRAYER DOOR

Read Matthew 6:6

"But when you pray, go into your room and shut the door and pray to your Father. . . ."

Of course Jesus offered this advice to sincere believers who were to employ it in contrast to the attitude and the method of the hypocrites who exploited prayer merely to impress people with their piety. This is a reminder that prayer is a personal thing, and our best prayers are those that are strictly between ourselves and God. Behind the closed door we can tell God everything. We can be as children, at ease, and thus truly speak with the Father.

This trysting place I need, gracious Father, where I can lay open my heart, and have it purged of the iniquity, the rot and the spoil of daily life; where the emptiness can be replaced by the fullness of joy, and the desires of the heart can be realigned with Your purposes. Let me learn to close the door against each day that another door of precious moments may be opened.

Wednesday, June 17

CLOSED DOORS

Read John 20:26

The doors were shut, but Jesus and stood among them, and said, ' be with you."

Plainly, the Disciples were a Their world had tumbled in. The e had done away with Jesus, and now were afraid. Huddled together in fa surroundings they sought comfort in other, but they were behind closed d The resurrected Jesus was not unmi of them, nor was He a stranger to feelings, their needs and fears. He and stood among them, and said, " be with you."

How much it is a part of our hu nature, heavenly Father, to be af How quickly we run to get ourselve hind a closed door! Drive from us cowardice of faithlessness. Direct us t we are responsible, and cause us to on You in matters beyond our con In pain and distress help us to hear solace of "Peace be with you."

Thursday, June 18

THE OPEN DOOR

Read Acts 14:27

They gathered the church together and declared . . . that God . . . had opened a door of faith to the Gentiles.

The graciousness of God pronounced itself with great impact on the first Christians, as in the wondrous news that Gentiles also were welcome to come into the Church. In our day we take it for granted that Christ died for all, and that no matter who—whether black or white, moral or immoral, so long as they come, repent and live in faith, they will be saved. But we, like the early Christians, ought to marvel at the inclusive, encompassing grace of God.

Make me thankful, dear God, that Your love extends to all the world; that Christ has said that "whoever believes in him should not perish but have eternal life." Here is the only restriction, the only condition; for believers only. You set before me an open door; with me is the choice to use it or abuse it. Direct my choice, Holy Spirit, in Jesus' Name. Amen.

Friday, June 19

THE DOOR OPENER

Read II Corinthians 2:12

"When I came to Troas to preach the gospel of Christ, a door was opened for me in the Lord."

Clearly Paul knew that as he advanced into new territory with the Gospel, the Holy Spirit was there ahead of him, preparing the way. When he came to Troas, he found rich opportunity to carry on his missionary work. The stage was set, so to speak; all that remained was for him to declare the Word; to bring the good news. This is in keeping with the promise of Christ. Even as He went before the Disciples into Galilee, He goes before us in all our work for Him.

If we have some task to do tomorrow, we pray, dear God, that You will make us ready for it. If there is a friend we ought to help in his trouble, or in love show him the error of his ways, we pray that You will prepare both him and us for the meeting. To the Church give courage in its work, that it may proceed in the knowledge that You are up ahead, preparing. Amen.

Saturday, June 20

DOOR FOR THE WORD

Read Colossians 4:3

"And pray for us also, that God open to us a door for the word, to clare the mystery of Christ."

Every believer has a share in the cess of the Gospel. That is why here asks for the prayers of the Christ at Colossae. God has promised to the united prayers of His people. If is anxious to answer prayer, surely will give success to the Word when sion work, the declaration of Grace implemented by the earnest prayers the faithful. The vehicle of God's w on earth is obedience to His comma the power is in prayer.

Put us on our knees, O Lord, for sake of our pastor, to whom is gi the large responsibility of the care our congregation; for the leaders of Church, on whom rests the heavy l of office; for the missionaries at home in the far flung places of the earth, u bring the Light that dispels darkn By prayer enlist us in helping to o the door for the Word.

mal" Church Relations ported in Hungary

Lajos Veto, head of the North- istrict of the Lutheran Church ngary and its Presiding Bishop, ne Church's relations with the an World Federation now "can led normal," according to an news report received in Geneva Hungary.

the same time, the press service Hungarian Protestant Churches ishop Veto voiced hope that re- "will further improve and that lations with western, particular- rth European, sister Churches ill develop."

day the Lutheran Church in try has clear-sighted and resolute hip, and internal problems in hurch are being solved one by Bishop Veto was quoted as hav- ld its National Board in Buda-

LWF news bulletin, issued did not comment on Bishop remarks but pointed out that Hungarian Church officials been approved by the country's unist government.

ding Do's and Don'ts

eased use of hymns in wedding onies of Methodist churches is in a wedding manual prepared National Fellowship of Metho- lusicians.

ng by either congregation or or played by the organist or some hymns make splendid sionals and recessionals," says the l which was published by Abing- ress here. "Other hymns are larly appropriate as wedding s."

e presence of God, not always eenly at weddings, may be re- through the singing of praise hanksgiving or of petitions on of the couple being married."

manual offers these "do's" and " for weddings:

DO

"Consult with pastor and musicians well in advance of the ceremony.

"Instruct members of the procession to walk with natural dignity.

"Respect the order of worship provided in the Methodist ritual.

"Ask the entire congregation to join in saying or singing the Lord's Prayer.

"Plan a pre-service program of churchly music, vocal and/or instrumental."

DON'T

"Wait until the rehearsal to discuss music with the organist.

"Allow marching to any rigid and artificial pattern (hesitation step).

"Include an extended solo within the service.

"Have the Lord's Prayer sung by a soloist, or use a musical setting that is not in The Methodist Hymnal.

"Use 'Because,' 'I Love You Truly,' 'O Promise Me,' or the like before or during the sacred service."

Dr. Nita Akin, Wichita Falls, Tex., was chairman of the committee which prepared the manual.

—RNS Photo

EAST, WEST MEET—Dr. Geoffrey Fisher, Archbishop of Canterbury, calls on South Korean President Syngman Rhee during a recent visit to Seoul following the 100th anniversary of the Anglican Church in Japan.

Good Breadwinners, Poor Fathers

American fathers are the most conscientious breadwinners the world has ever known, but they make poor fathers, a Catholic priest charged in an address.

The Rev. Mark Brehaney, chaplain of St. Coletta's School for handicapped children in Hannover, Mass., told a meeting of Holy Name Society men: "Woman has usurped man's authority in the American home."

Father Brehaney said that many boys today commit crimes from sheer rebellion against too much feminine authority in the home.

The chaplain said that recently boys in a school class were asked to tabulate the amount of time their fathers spent with them in one week. The best time was seven and a half minutes.

"You can't give children anything half as precious as yourself," he added.

Record Catholic Gain

Roman Catholics in the United States currently number 39,505,475, an increase of 3,481,498 in the past year, according to the Official Catholic Directory for 1959, published by P. J. Kenedy & Sons. Of this total, 219,500 were reported in the two new states, Alaska and Hawaii.

The new total, which embraces all Catholic families of the defense forces both at home and abroad, as well as the diplomatic and other services overseas, represents an increase of 12,787,132 or 47.8 per cent over the 26,718,343 Catholics reported in 1949. Of the latest figure, 2,000,000 were reported for the first time by the Military Ordinariate as the number of Catholics under the jurisdiction of Francis Cardinal Spellman, Archbishop of New York, as Military Vicar.

The number of adult baptisms, or converts to Catholicism, totaled 140,411 during 1958, topping the 100,000 mark for the 13th year in succession.

Laymen Warned Against Being "Little Ministers"

Laymen spend too much time in trying to be "little ministers," a United Lutheran Church in America official says.

Howard L. Logan, executive secretary of United Lutheran Church Men, said that programs for laymen should help "the man himself in his own life situation."

Such lay programs should help make the man "a better husband and father," should assert his "Christian role as a man more than being a priest," and should assist him to "assume his rightful role in the economic and political life of his community."

Writing in "The Lutheran," Mr. Logan said his own Church had "demonstrated significant progress in all departments of endeavor except in men's work." The men's organization has 20,000 members.

The Other Merger . . .

Church Still Nameless

Four Lutheran bodies merging into a new denomination are still without a name for the united Church, it was reported at a meeting in Chicago of the Joint Commission on Lutheran Unity.

Legal obstacles have eliminated four out of six suggested names, leaving the commission two for possible consideration. They are the Lutheran Church-United Synods and the United Lutheran Church in America. If necessary, a third possibility is the Augustana Lutheran Church.

Merging are the American Evangelical Lutheran Church, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod), and United Lutheran Church in America.

H. Ober Hess of Philadelphia, a ULCA layman and the commission's legal counsel, reported that the possible names ruled out because of legal difficulties were: Evangelical Lutheran Church in America, Evangelical Lutheran Church in North America, United Evangelical Lutheran Church in America, and Lutheran Church in America.

The commission added an article to the new Church's constitution providing for one official periodical to be published by the denomination. In addition its agencies, boards and other auxiliaries will have their own publications.

The JCLU hopes to have the Constitution and by-laws, the constitutions governing the 31 to 35 territorial synods of the denomination, and a model constitution for local congregations ready for submission to the conventions of the four merging Churches by 1960.

If these documents are ratified by the uniting bodies, the new Church's constituting convention is planned for 1961 and the denomination is expected to begin functioning late in 1962 or early in 1963.

Nine boards are provided for the merged Church: social ministry, American missions, college education and church vocations, evangelism, parish education, pensions, publications, theological education, and world missions.

In addition, there will be five commissions: church architecture, church papers, press, radio and TV, stewardship, and worship.

Norway Revises Laws on School Religion

Norway's parliament recently passed a government-sponsored bill modifying religious provisions in this country's education legislation.

The new revision of a 1936 law is considered less secularized than one that the ruling Labor Party proposed a year ago but dropped in the face of popular opposition from church members.

Chief object of discussion was the redefinition of the purpose of Norway's public education. The 1959 statement, like that of 1936, has been linked with the constitutional paragraph that says Evangelical Lutheranism is the religious faith of the Norwegian people.

This link would have been eliminated by the criticized 1958 measure, which would have replaced the 1936 stated aim to educate pupils as Christians with "to make them good citizens."

Religious circles generally ha cepted the 1959 formula whic that the school should work w home to the end that pupils "good members of society" an they should receive Christia moral education along with learning "so that they may spiritually and physically soun man beings."

Another significant modificati to do with the oversight of the s religious instruction program b ops and pastors of the State C While all matters relating to th gram formerly were subject to approval, their role will now tional and advisory.

Britons Organize Luther League

One of the most unusual L an youth organizations in the has been organized in England.

It might be called a nation ganization, since its eleven aff groups are all within the geogra confines of Great Britain.

It has officially been named, ever, an international Luther L because its members are not English youth but also young of German, Estonian, Latvian, and several other nationalities, living in England.

The ILL of Great Britain w ficially launched by 60 youth del who held a two-day meeting in at Hothorpe Hall, a Lutheran c ence and youth activities center.

Organizers of the new assoc expressed hope that eventually 20 young adult groups of churche nected with the Lutheran Coun Great Britain would join the le

The ILL has been set up a youth arm of the council, whi the common agency of Lut Churches in Great Britain having ous national backgrounds.

First officers of the new organiz are President Karol Schlachter o Polish group, Vice-president Smith from British Guiana, Secr Helga Cierpinski of the Ge group, Assistant Secretary Krista bane of the Estonian group, and T urer Eero Tae, also of the Est group.

NG READY FOR UNITED CHURCH—Construction has begun on a two-story n to the ELC headquarters building in Minneapolis. The $175,000 addition will additional office space needed when the new American Lutheran Church begins tion in January, 1961.

ELC Photo

Church Elects Head

Andreas Wantula, professor at ristian Theological Academy in w, has been elected the new of the Lutheran Church in Po- He succeeds Bishop Karol Kotu- o is retiring at the age of 75 aving held the post since 1951.

53-year-old professor of practi- ology has been vice president of nsistory of his Church, whose name is the Evangelical Church Augsburg Confession. He is also ry both of the Polish National ittee for the Lutheran World ation and of the Polish Ecu- l Council.

mpt to Stabilize formation Sunday

move is underway to stabilize ance of the Festival of the Refor- n.

ormation Day, in the Calendar Christian Year followed by Prot- , occurs annually on October 31, ere is no consensus on the Sun- at should be set aside to celebrate ent.

ditionally, week-day festivals are mes moved to the nearest Sun- he Sunday either immediately or after Oct. 31 being observed formation Sunday. When the an- ary falls on a Saturday, as it does in 1959, the observance usually is held the following day.

This flexibility in practice has often proved confusing, as attested by the situation this year, with both Oct. 25 and Nov. 1 listed in liturgical calendars as Reformation Sunday.

The Yearbook of the United Lutheran Church in America publicizes the Sunday of Oct. 25, the Yearbook of American Churches issued by the National Council of Churches sets the Sunday of Nov. 1, and the Yearbook of the Augustana Lutheran Church includes both dates. Annuals of other Lutheran bodies mention no Sunday at all for the observance.

Some order may be brought to this chaotic state of affairs by several liturgical changes incorporated into the new Service Book and Hymnal of the Lutheran Church in America, which appeared a year ago last March as the joint project of the eight church bodies associated in the National Lutheran Council.

These changes mark a departure from the old Common Service Book of 1917, which was issued when the United Lutheran Church was organized, and which was later adopted by many other Lutheran bodies in America.

The new Service Book's general rubrics—the directions for the conduct of divine worship—state that the Sunday preceding Oct. 31 "may" be observed as Reformation Sunday. Although still permissive rather than mandatory, the rubric eliminates the alternate choice of holding the observance the following day when Oct. 31 falls on Saturday.

In the opinion of liturgical authorities, the revision seems likely to produce a greater degree of uniformity in the celebration of Reformation Sunday in view of the "phenomenal acceptance" of the new Service Book by congregations of the eight Lutheran bodies that co-operated in it. In the past year the volume has sold out three editions totaling nearly a million and half copies.

However, chief purpose of the change was not so much to stabilize Reformation Sunday as it was to pave the way for more widespread observance and emphasis of All Saints' Day (Nov. 1) on the Sunday after Reformation Day.

To that end, All Saints' Day, previously ranked as a "lesser" rather than a "greater" festival, has been restored to major status in the New Service Book.

Alaska Service Pastor

The assignment of a "field service pastor" to Alaska has been authorized by the Lutheran Service Commission.

The pastor will minister to military personnel and their dependents in areas of Alaska where a Lutheran ministry is not provided by the armed forces or by churches of the denomination.

This is the first assignment of this nature to be made by the Commission, the executives pointed out. They said it was necessitated by the increase in small complements of men at missile sites and radar outposts in remote locations.

Fund Oversubscribed

A $1,500,000 Lutheran Education Advance Fund campaign of the Northwest Synod of the United Lutheran Church in America was oversubscribed by $117,907.

Funds will be used for the expansion of Northwestern Lutheran Theological Seminary in Minneapolis, Minnesota, and toward a new campus for Carthage (Ill.) College at Kenosha. Wis.

Within the ELC

Missionaries To and Fro

During the spring and summer months most of the missionaries home on furlough return to their fields of work, and those who are to begin their furlough periods arrive in this country.

Leaving the United States for Madagascar during the spring months were the *Vernon Toso* and *F. S. Hallanger* families and *Miss Connie Lovaas*. South Africa missionaries who returned to that country recently are the *Theodore Homdrom* and *Leland Evenson* families. Traveling to Formosa were *Miss Clara Jones* and the *Myles Efteland* family. Dr. Efteland is a new medical missionary who will work among the lepers in Formosa. Returning to Japan were the *Lars Ingulsrud* family and to Tanganyika was *Miss Marion Johnson*.

Several missionaries have arrived in this country for their furlough periods: the *John Bowman, Stanley Klemesrud, Morris Sorenson,* and *Gehard Vorland* families from Japan; from South Africa, the *W. O. Rindahl, Lowell Formo,* and *Arthur Hall* families, and *Olga Guttormson;* and *Miss Aagoth Fosmark* from Hongkong.

Flannelgraph for Mission

A set of flannelgraph, easel, and flannel board has been sent to the Prince of Peace Lutheran Church, Oklahoma City, Okla., from the Sunday school of the Prince of Peace Lutheran Church, Arlington, Texas. The Board of Parish Education of the latter congregation has made it a practice to send these items to home mission congregations organized in its circuit.

Alberta Choir Festival

The largest gathering of Lutherans in the history of the Peace River country attended a choir festival at Grande Prairie, Alta., on April 19. Ten choirs from the circuit each sang, then joined in a massed chorus under the direction of Edwin Marken, high school principal at Camrose College.

Painting Presented

A 3 by 4 foot oil painting is being presented to the Bethesda Old People's Home, Chicago, for its new Viking Room. Prepared by R. Victor Rosenvinge of Chicago, a native of Norway, the painting portrays highlights of Viking history.

Churches

Rembrandt, Iowa — Our Savior's Church has approved a $25,000 sponsorship loan to Faith Church, Great Falls, Mont. This loan will enable Faith Church to repay its loan from Home Missions and erect a much-needed educational unit.

Chokio, Minn. — Members of Our Savior's Church, the Rev. C. A. Dirksen, pastor, broke ground in April for their new church building. The congregation also recently completed a repair and remodeling project on their parsonage basement and foundation.

Byron, Minn.—West St. Olaf Church recently rededicated its remodeled parish unit. The basement of the unit was converted into modern educational facilities, including eight classrooms and an auditorium for small groups. The main floor was completely redecorated for a fellowship hall for use of larger groups and also as a [illegible] Department assembly room. [illegible] C. Reinertson, president of the [illegible]ern Minnesota District, officiated dedicatory rites, and greetings brought by Dr. J. C. K. Preus was pastor of the parish when original unit was built, and the D. J. Borge, a former pastor. The Arnold Melom is the present pastor the parish. West St. Olaf celebrated 100th Anniversary in 1956.

St. Paul, Minnesota—St. St[illegible] Church, the Rev. Norman G. [illegible]son, pastor, broke ground in [illegible] for its new $300,000 educational [illegible] The new unit is located on [illegible] acre piece of property purchased the church for its new church [illegible] It is expected that the new unit be completed before the end [illegible] year.

Cameron, Wis.—Faith Church [illegible]cently broke ground for a new [illegible] hall in connection with its 50th [illegible]niversary celebration. Three [illegible] pastors participated in the service. The Rev. E. B. Swenson, the Rev. Elroy Skaar, and the Rev. [illegible] Anderson. In the week following the anniversary celebration, the congregation voted to authorize its building committee to go ahead with plans [illegible]

ENLARGED TEXAS CHURCH—First Church, Waco, Texas, the Rev. Robert L. Otto pastor, dedicated its enlarged and remodeled church in May. The original structure, built in 1917, was expanded at the cost of $163,000 to include an enlarged sanctuary, a Sunday school unit with two assembly rooms and 12 classrooms, offices, youth room, nursery and social area. The parish also observed its 75th anniversary in connection with dedicatory festivities. Speakers included two former pastors, the Rev. J. N. Quello and the Rev. Paulson, as well as the Rev. Roy Quill, whose father served a long pastorate in the congregation.

,000 parish unit. The two-story
n to the church will include 12
ms, a new enlarged kitchen,
study, and expansion of the
church worship space. The
. Laurel Gray is pastor of Faith

Norway—The American Lu-
congregation, Dr. Oscar C.
, pastor, was officially organ-
n Thursday, April 23, with 82
rs. Dr. Philip S. Dybvig, direc-
Home Missions of the ELC,
present for the organization
g. The congregation voted to
its name from the original
Lutheran Church to the present
an Lutheran congregation to
conflict with two other groups
city.

on, N. Dak.—Goose River con-
on, six miles west of Hatton,
mmemorate its Diamond Jubilee
6-28. Included on the program
dramatization of an early day
Aid, a Confirmation reunion,
Festival Sunday Service. Dr. F.
iotz, president of the ELC, will
anniversary speaker. The Rev.
Field is pastor of the parish.

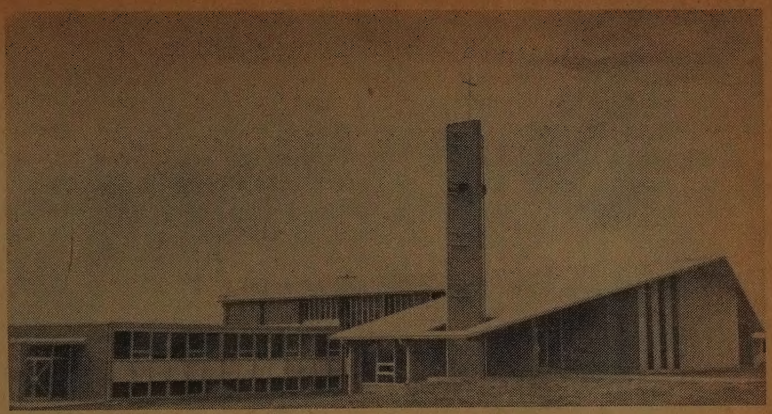
neapolis, Minn.—The Lutheran
n of Southdale, a new Home
n congregation, will hold its
rvice in the auditorium of Day-
outhdale Store on June 7. The
Louis C. Smith is the pastor of
ew congregation. A first unit
is being planned.

People

Rev. Carl J. Sandbeck has re-
from his parish at Lennox, S.
and has accepted a call to be-
the pastor of Calvary Church,
luff, Neb., effective the latter
June.

Rev. A. G. Bagaason has re-
from his parish at Bricelyn,
in order to accept a call to
y Church, Owatonna, Minn.

Carol Fuglemsmo has resigned
rish worker at Christ Church,
Meadow, N. Y., and will begin
in the same capacity this sum-
or Our Savior's Church, Jackson,
the Rev. Fred A. Sommars,



SOUTH DAKOTA CHURCH DEDICATED—Eight years of planning and work came to a conclusion when the new $250,000 Our Savior's Church, Redfield, S. Dak., was dedicated last month. Included in the new construction are the main church with an additional small chapel, a two-story educational wing, and office and kitchen facilities. The Rev. E. O. Gilbertson, president of the South Dakota district, conducted dedicatory rites. Our Savior's united with St. John's Church (ALC) of Cranden, S. Dak., in 1957. The present pastor is the Rev. T. G. Wicks.

The Rev. Ivar Moen, formerly pastor at Admiral, Sask., Can., is now serving a three-church parish centering in Melville, Sask.

Dr. H. A. Stub, formerly pastor of Immanuel Church, Seattle, Wash. is now serving as visitation pastor at Our Saviour's Church, Long Beach, Calif.

The Rev. Paul H. Sanders, formerly pastor at Elroy, Wis. is now serving as pastor of St. Paul's Church, Clear Lake, S. Dak.

The Rev. Oscar Thompson, formerly of Rhinelander, Wis., is now serving as chaplain at the Skaalen Home, Stoughton, Wis.

The Rev. Melvin Tatley, formerly at Mason City, Ia., is now serving as manager of the Good Samaritan Home, Lafayette, Minn.

Mrs. Richard Erdmann has been added to the staff of Our Savior's Church, Milwaukee, Wis., as the office secretary.

The Rev. O. C. Aune recently resigned from Osseo, Kings Valley, and Evanger Churches in Osseo, Wis., which he has served since 1916. He plans to retire from the active ministry on Sept. 1.

The Rev. Otto Dale has resigned as pastor of Trinity Church, Thief River Falls, Minn., in order to accept a call from the Home Mission department to begin a new congregation in Sarasota, Fla. He will begin his new work about Sept. 1.

A REAL OPPORTUNITY FOR LUTHERAN MEN and WOMEN

INCREASE YOUR INCOME

... just as many men and women in other denominations are doing in a most dignified vocation ... and at the same time,

SERVE THE LORD

by fulfilling an important Christian service in your own and surrounding communities.

Here's your opportunity to become associated with a company that has been in business more than 35 years—highly respected by Christian leaders and whose product and service are recommended by men and women you know.

WORK FULL OR PART TIME

Our program is unique – it has no competition. Every home is a prospect. Your spare time can be worth up to $75 a week, and more . . . full time up to $10,000 a year, and more!

FILL IN

John Rudin & Company, Inc.
22 W. Madison Street Dept. LH69
Chicago 2, Illinois

Yes, I'm interested. Please send me complete information on your program.

Name_____

Address_____

City & Zone_____ State_____

CLIP AND MAIL TODAY!

The Rev. Carroll N. Anderson, formerly in the Air Corps Chaplaincy, is now serving as pastor of Westchester Church in Los Angeles, Calif.

The Rev. S. W. Gulsvig, formerly pastor in Sunburg, Minn., is now serving as pastor of Bethel Church in Cloquet and Industrial Church in Culver, Minn.

Colleges

Three Thousand Vacancies

A man with an eye to the future is Richard Schlicht, head of the Augustana College Placement Bureau in Sioux Falls, S. Dak.

Just what does the future hold for college graduates as far as job opportunities go? One might look into a crystal ball for such information, but statistic-minded Mr. Schlicht has compiled tables, diagrams and graphs which show or give a good indication of the future.

Is the work picture bright? "From October 1, 1957 to October 1, 1958" said Mr. Schlicht, "112 representatives of business, industry, government agencies, social service, religious services, and education, conducted student interviews on campus to locate qualified individuals and in addition, reported over 3,000 vacancies by letter, telegram and telephone.

Compared to previous years, there is a definite increase in the number of vacancies reported. Many vacancies listed are counted as one, such as, "all elementary grades," "several high school teachers," "men with mathematics, physics or chemistry preparation," "personnel for merchandising," "men to train for administrative positions."

There seems to be a crying need for majors in Business Administration and Natural Sciences. In one particular case, 15 men with Business Administration majors registered with the Bureau and each was offered at least one position, some were offered two or more. Mathematics and science seem to be fields that need personnel, plus, of course, the teaching field.

Far-reaching vacancy reports from twenty states outside of South Dakota, the new state of Alaska, the Army, Navy, and Air Force came into the teacher bracket. 1852 elementary vacancies, 277 junior high, 1534 high school, bear out the fact that the need for teachers is "acute." A need for teachers in relatively new fields of special education is also quite high.

Salaries are also on the increase, which pleases everyone. For example, the Augustana College male graduate entering the teaching profession in 1958 with a degree and no experience averaged $4,131.51. The average female entering the teaching field averaged for the same year $4,077.71.

A startling and heart-warming fact is that last year, there were 5,039 job opportunities listed in all fields. The growing Placement Bureau within Augustana College conducted nearly a half-million dollar business in aiding students, graduates, and alumni in securing work, initial placement, and professional advancement.

Forensic Honors

The Pacific Lutheran College women's forensics team received a superior rating and the men's team an excellent rating in the national Pi Kappa Delta tournament held recently at Bowling Green, Ohio. On the basis of accumulated points, PLC earned the highest superior rating in women's sweepstakes in competition with 142 of the nation's colleges and universities.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm NE of Oldham, S. Dak. Excellent land. House, barn good. Very good farming community. 617-1A

25 acres on paved road close to town, school and church. All irrigated (17 sprinklers), 900 ft. main line. 15 h.p. electric motor. 3 bedroom house. Terms. Immediate possession. In Oregon. 617-2A

160 acres of land near Greenbush, Minn. 617-3A

FOR RENT

Homes

Anyone who could furnish 1 bedroom, linens and references, could move into otherwise completely furnished house in S. Mpls. 2 bedrooms available. Adults only. 617-4B

POSITIONS WANTED

High school girl wants work in home, taking care of children dur mer. Can furnish references.

Woman in 50's will give services weeks as companion and chauffeu car in exchange for room and boar home in general area of Madison, Rockford, Ill.

HELP WANTED

Immediate opening for office sec large western Minn. Luth. church.

Child Welfare Director, MS from School of Social Work and experienc tifunction agency, salary negotiab personnel practices.

Cook needed to take charge in h aged in Chicago. 150 residents. Mode ment and facilities. Ideal working co Good salary, board and room. Qu dential area.

Dentist to set up practice in W. town. Trading area 100 mi. Excel portunity for good practice. Office an qtrs available. Lutheran church in

EAST RIDGE

Founded by the Lutheran Senio zen Foundation, Inc., of Miami, F East Ridge is a Lutheran residentia munity for retired people, contr supporting services from the Univ of Miami.

At East Ridge you will live with a imum of personal security—backe with the full range of services, con and conveniences that modern kno can provide.

East Ridge means independent liv your golden years in Florida's mild, climate—fosters relaxed and hea outdoor living—adds life to your years and later years to your life.

Write for descriptive brochure

------ ORDER FORM ---

For Descriptive Brochure on East Ri

Lutheran Senior Citizen Foundation
P. O. Box 506
North Miami 61, Florida

Please send me a copy of the descr brochure on East Ridge, the Lutheran co nity for retired people.

NAME

ADDRESS

—Want Ad—

e: $1.00 a line, minimum charge $4.00

ional buy—Hall pipe organ 18 man-s, 3-16 ft. pedal sets, chimes. Prac-ew all-electric, 3 manual draw knob fully coupled and combinations. Pit-sts. Now playing. Avail. June 1. Pipe ales & Service, Rt. 3, Excelsior, Minn.

es of Address for ELC Pastors

Bruce, Luther Memorial Home, Ma-inn., 6-1-59

l Evenson, Post Restante, P. O. Es-ululand, Union of S. Africa, 5-15-59

Farness, 3149 Waverly, Palo Alto, -24-59

rd C. Gravrock, Box 518, West Sac-Calif., 5-1-59

Hallanger, B. P. 538, Tananarive, car, 5-11-59

E. Kaasa, Drammensveien 270, orway, 6-1-59

O. Lien, 227 Kilts Dr., Houston 24, i-6-59

Moen, Box 88, Melville, Sask., Can.,

n Norem, 422 So. 5th St., Minne-5, Minn., 6-1-59

L. Natwick, 1008 Oxford Ave., Eau Wis., 5-15-59

d Nybro, 23rd Transit Bn., 1st Cav. O 24, San Francisco, Calif., 5-15-59

Okland, 445 N. 6th St., Forest City, 1-59

Otte, 48 Gordon Road, Durban, f S. Africa, 5-4-59

Rasmussen, Jr., 130 S. Pine, Mt. Ill., 5-5-59

us E. Silseth, 10533 W. Rohr Ave., ee 18, Wis., 5-7-59

A. Sorenson, Jr., c/o Rev. M. A. , Argyle, Wis., 5-24-59

H. Sanders, Clear Lake, S. Dak.,

Stub, 2220 Lowena Dr., Long Beach, l-10-59

Sorenson, 15832 Chatsworth, Grana-, Calif., 5-20-59

Thompson, West Union, Iowa, 5-

Thompson, 1109 Ridge St., Stough-s., 6-1-59

n Tatley, Lafayette, Minn., 5-6-59

Sunday listen to

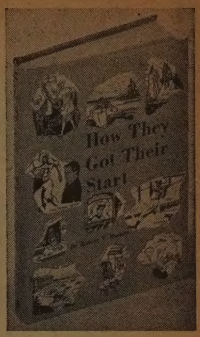
"Lutheran Vespers"

cted by Pastor Harry R. Gregerson
The Evangelical Lutheran Church.

.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
.m. WJMC	
KTRF	9:45 p.m. KSPR
.m. KFBK	10:30 p.m. WCCO

wave: 10:30 p.m.—HCJB
r Band 16-19-25-31-49)
lip this as a listening reminder!

Books that Point the Way for Young People



HOW THEY GOT THEIR START
by R. W. Masters

The biggest stumbling block for young beginners is getting started on the road to what they hope will be success. Through stories of men and women who have succeeded, the author shows the role of determination, hard work and a single-minded purpose, also how to recognize and grasp "the break" when it comes. Includes Jimmy Doolittle, Claire McCardell, Alec Guinness, John Foster Dulles, Joe DiMaggio, Elizabeth Arden and many others.
$2.50
Code 31-2888

STERLING GUIDE TO SUMMER JOBS

This is an especially good and practical guide, outlining hundreds of job possibilities. Information covers the duties each job entails and the qualifications an employer is generally seeking. Includes job etiquette and the do's and don'ts of employment procedures. This is the New Revised Edition.
$2.50
Code 31-7124

YOUR VOCATIONAL ADVENTURE
by Jesse C. Burt

A complete guide for selecting your career. Excellent for high school and first year college-age youth, to acquaint them with present-day job opportunities and trends and to help them understand the importance of making the right vocational choice.
$2.95
Code 31-8277

FACE YOUR LIFE WITH CONFIDENCE
by William E. Hulme

Practical counsel in fifty-one informal, intimate conversations with typical young people. The author shows how to use the ideals of Christianity to solve the problems that trouble most.
$3.50
Code 31-1864

TIPS TO TEEN-AGERS
by Carol Gish

Subtitled "Your Manners Are Showing," this etiquette book explores Christian courtesy—courtesy with a plus! Here is courtesy as it applies at home, among friends at church, among strangers, behind the wheel. This book will go a long way towards giving young people good basic understanding to undergird their relations with others.
paper, $1.00
Code 31-7542

TEEN-AGER, THE BIBLE SPEAKS TO YOU
Edited by Walter Riess

Selections from Scripture that teen-agers have chosen as their favorites, and in what way these passages affect their spiritual and personal life.
$1.00
Code 31-7381

Augsburg Publishing House, Minneapolis 15, Minnesota

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

A beloved man of the church recollects pioneer in the Upper Mississippi Valley. "This is no atten at a community history or a family chronicle," he "for there is no dearth of such sagas; but a bold venture toward a moving composite, an attempt to and enshrine significant values in human life, lest t go from us into forgetfulness." He vividly portrays the challenge of the unbroken prairie, everyday life the home, the loneliness of the frontier, and, above the religious life and vision of the people. "In such a setting," he says, "there was a distillation of live lived in fellowship with God and in devoted loya to one another in home and community." While the book looks backward in remembrance to the d when the valley "waited"—waited for those pion

by
T. F. Gullixson

illustrated by
Edmund Kopietz

The Valley Wait

who were to come and settle . . . establish their h practice their faith—it also looks forward in anticipation: in our day also the valley waits—wa to see if families three and four generations remov from pioneer stock, families seeking to build Chr homes and the Christian Church in a society rootle and on-the-move, will meet the challenge of our as well as their forebears met it in theirs. "It is evident," says the author, "that the people and Ch today are summoned to a task as difficult, as exacti as anything our fathers knew on the pioneer fronti

Dr. T. F. Gullixson is President Emeritus of Luther Theological Se St. Paul, Minnesota. During his 24 years in office, more than 100 graduated from the seminary—carrying into the parish minist influence and counsel of the author. He is an acknowledged "arti words." Earlier publications include Christus Emptor and Christ World Like This.

Augsburg PUBLISHING HOUSE
426 S. 5th St., Minneapolis 15, Minn.

Paper, $